



# METHODIST PROTESTANT.

## ORIGINAL RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.  
NEW YORK.

Granville, Jan. 2, 1832.

DEAR BROTHER,—There are many pieces in your excellent paper, which to me, and I presume to many others, are very entertaining and instructive. But there is nothing that I have ever seen, in your paper, that so exhilarates the spirits and encourages and strengthens the hearts of your pious readers, like Revival Intelligence. With what eagerness and avidity those accounts of the marvelous displays of the riches of the grace of our Lord Jesus Christ, in the awakening and conversion of precious souls, are perused! It does seem to me that it is the imperious duty of our brethren who are competent, to give a plain and true account of what the Great Head of the Church is doing for and amongst us, as an infant branch thereof. I could have wished that one of my colleagues had stepped forward in the discharge of this important duty;—but as they appear to decline it, it seems to devolve on me. Although I feel very unworthy, yet in the fear of God, and I trust, under the influence and guidance of his Holy Spirit, I shall attempt to give you a plain and true account of what God, in his infinite mercy and according to the plenitude of his goodness, has recently done for and amongst us on this circuit. Our fourth and last quarterly meeting, for this year, which, when it was appointed, was only designed for a two days' meeting, began on the 14th of last month, in the west part of the town of Pawlett. We were highly favoured with very fine and pleasant weather for the season. In addition to the preachers of the circuit, we were favored with the labours of our highly esteemed brother C. Walker, who of late had been very sick and near unto death—but who, through the blessing of God, in answer to the fervent prayers of his brethren, and christian friends, had so far recovered his health and strength as to be able to meet with us at our meeting, and to preach three interesting sermons, for which I doubt not, he will receive a gracious reward. A goodly number of our official and other members, from different parts of the circuit, attended, together with a number of our christian friends of other persuasions, who willingly shared with us in the labour and blessings of the meeting. The religious exercises, of the first day consisted of two appropriate discourses and some exhortations. Prayer meetings for the evening were appointed in two places, a suitable distance from each other, which were well attended. Although we had observed the preceding Friday as a day of humiliation, a day of fasting and prayer, on which day, I verily believe many sincere and penitent prayers were offered up to the Throne of Grace, for the special blessings of Almighty God, to attend the contemplated meeting, yet my mind, at the prayer meeting I attended, was greatly exercised

in regard to the all important and indispensable duty of humbling ourselves before God. It did appear to me that if the professing followers of a meek and lowly Jesus, would get down as in the dust before God, or come at the foot of the cross and sincerely confess and bewail their past unfaithfulness, before God and man, and implore his forgiveness, the Lord would own and bless our meeting in a special manner. My mind was so powerfully exercised that I felt constrained to step forward, in the presence of God and the congregation, to express my willingness to come down on my knees and confess my past unfaithfulness, my want of faith and zeal in the cause of Jesus Christ—at the same time giving an invitation to such professors of religion, as felt sincerely disposed to come forward and follow the example. Instantly my dear brethren and christian friends pressed through the congregation, to the centre of the room, where I humbly trust, in the fear of God and deep sincerity, we meekly and humbly presented ourselves on our knees before God and the congregation, to confess and bewail our wanderings from our blessed Saviour. Whilst we were thus humbled before God, two vocal prayers were addressed to the Throne of Grace, in which our backslidings were confessed, and fervent supplications made to our Heavenly Father, that He, for the sake of our gracious advocate, agreeably to the many precious promises of his gospel, would pardon and forgive all our misdemeanors, and favor us with a revival of his work. This, to me, and I doubt not to many others, was a solemn and profitable scene. An invitation was given to such as had a desire for religion and for the prayers of Christians, to rise up, but none arose; this did not discourage us, but seemed to operate as a stimulus, and induced us to pray particularly and more earnestly that God would pierce and penetrate the hearts of careless sinners. This very circumstance was, in the exhortations, improved as a means or motive to rouse up the attention of the sinner. What! it was said, is it possible, that in this large assembly, there is not one sinner who desires an interest in Christ? Not one who wishes the prayers of Christians. This I believe had a powerful effect on the minds of some, and especially on such as felt impressed in their minds, to rise up for prayers, but, through fear, kept their seats. This prayer meeting was truly solemn and interesting.

On Sabbath morning we assembled very early for our love feast, which, although not marked with such signal displays of the power of God as some I have attended, was a solemn and gracious meeting. In the course of the day two sermons were preached, some exhortations given, and the sacrament administered. The congregation, which was considerably large, were very attentive and very much wrought upon, especially under the exhortation. As it had been intimated to me that some persons, who had kindly received and entertained us, were anxious to have the meeting protracted, it

was thought best to try the minds of the congregation on the subject. Accordingly, such as were wishing for the continuance of the meeting another day, were requested to rise up—Such a number rose as to induce us to continue the meeting. This course was pursued, i. e. the minds of the congregation were consulted at the close of the meeting every day, until the meeting had continued for six days, and then it seemed hard for the people in that place to be willing to have it closed, but for existing circumstances. It was brought to a close amidst many tears and other indications of friendship and affection.

But to return, the prayer meetings on Sabbath evening were more crowded and interesting. When the invitation was given in the one I attended, for those to rise up who desired religion and requested prayers, quite a number rose who appeared much affected. This was the very place where, the night before, not one arose for prayers.

The exercises on Monday, the third day of our meeting, were solemn and impressive. In the time of recess from the public exercises, we held an inquiry meeting, at which there appeared to be about 18 persons, inquiring what they must do to be saved, who were pointed to the Lamb of God, who hath power on earth to forgive sins. The evening prayer meeting became more and more interesting,—the number of instances of awakenings greatly increased.

On Tuesday, the fourth day of the meeting, when assembled at the meeting house, after a number of fervent prayers were made, an invitation was made to all who professed to be followers of Christ, of whatever name, who felt willing and sincerely disposed to come out in the broad isle, there to fall on their knees for the purpose of humbling themselves still more before God, thereby to remove every obstruction out of the way of the conversion of precious souls. This was truly a solemn and profitable time. I do believe that those who thus came forward did present, before God, the sacrifice of a broken heart and contrite spirit, with which he is well pleased. This seemed to give the work a new start—the fervency and faith of God's people was greatly increased. After this, an invitation was given to every sinner in the house, who had desires for religion, who felt willing to confess their sins before God and men, who were willing to humble themselves before the Lord and ask for his mercy, and to be interested in the prayers of Christians, to come into the isle. Soon quite a number came, who, when prayer was made for them, came humbly on their knees before God, and appeared much affected and very sincere. O how solemn and impressive was this sight;—would to God that every sinner might be brought on their knees and made to plead for mercy like the poor broken-hearted publican. Our inquiry meeting on this day was very much crowded; a number wept and trembled much, but as yet no conversions.



The prayer meeting I attended in the evening, which was at the same place where I had attended the preceding evenings, was specially marked by the power of an omnipotent being, a solemn awe pervaded the assembly, sighing and weeping, were heard in different parts of the congregation, one was heard to say, like the publican, God be merciful to me, a sinner. More than one I trust were happily converted to God in that meeting.

On Wednesday, our meeting, held at the meeting house, was more powerful than on the former days. We had the pleasure of seeing a greater number on their knees weeping and pleading for mercy, whilst the people of God were agonizing in prayer in their behalf. But what gave us the greatest satisfaction was to learn in the inquiry meeting that quite a number were hopefully converted to God,—blessed be God for his marvellous work. The prayer meeting at the same place where I had attended the preceding evening, was again marked with the special power of God, in the hopeful conversion of one precious soul.

On Thursday, the last day of the meeting, God was evidently with us by his Holy Spirit,—again poor burdened disconsolate sinners presented themselves on their knees, weeping, trembling, and seeking mercy of God, whilst many fervent prayers were offered in their behalf. It was ascertained in the inquiry meeting on this day, that there were a number of new cases of hopeful conversions. How many experienced a real change of heart, at our protracted meeting, I have not been able to ascertain, the Lord knows. Suffice it for me to say, that the meeting was the most solemn and interesting of any I ever attended, and this is the opinion, as I have learned of others, and even some of other persuasions who attended. Had we been able to have continued the meeting one or two days longer, I believe the number of conversion would have been greatly multiplied; but this gracious work I trust will continue. Some have professed to have obtained relief since the meeting closed. May the Lord make the work more powerful. I do believe if we, as a church or people, keep humble and live faithful, God will bless us more abundantly. But I fear, I tremble, I am afraid we are not sufficiently humble, and that we do not enjoy so much love as we should. Let us examine ourselves as ministers and people! Let us never rest until our nature is sanctified, and we are filled with perfect love. Let us love God supremely,—let us love each other, and all the dear followers of Jesus, affectionately; and oh! let us love the poor perishing souls of sinners, and be more engaged in trying to bring them to our blessed Saviour.

We have organized or formed two new societies of late, and we have good reason to believe that God will be with us whilst we keep near to our blessed Jesus. We have much opposition, as brother Vaughn informed you in his letter, and I assure you that no minister in our conference has shared more largely in it than the writer of this letter, who feels himself to be one of the least and most unworthy of the ministers of Jesus Christ, but none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy and the ministry I have received of the Lord Jesus. God is my witness I have no other end in view, in my preaching and labors, than to promote his declarative glory. I love the cause in which I, with my dear Methodist P.

brethren, have engaged,—I love christian liberty and union, and I have often thought that should I be imprisoned, stoned and burned at the stake, I would sooner suffer and die for defending these two great fundamental principles of Reform, than for defending any other.

Yours in the cause of Jesus Christ,  
GEORGE SMITH.

For the Methodist Protestant.

NEW YORK.

Haverstraw, February 1, 1832.

DEAR BROTHER,—Through much opposition, the cause of our master is still prospering on this circuit, and our free and equal polity gains much by investigation; which is much facilitated by the opposition of the enemies of religious liberty.

Since my last communication, we have formed three new classes—one at Matiwon, one at Rockland, and one at West Point. At the latter place, every means within the power of the Episcopal Methodists have been used to prevent our success; but they have been employed in vain. In this place, *Mutual Rights are understood*, consequently our polity has obtained among them a high reputation and many defenders, both within and without the church. The greatest barrier I find to the progress of our principles of government, is that of ignorance, the progenitor of bigotry. But this is giving way. May the God of truth and love hasten its removal. Yours in the bonds of a free and equal Gospel,  
T. K. WITSIL.

For the Methodist Protestant.

VIRGINIA.

Nealeco, Feb. 2, 1832.

DEAR BROTHER,—I came to this place on the 24th of August last; since then I have laid off a four weeks' circuit. I have just returned from my fifth tour around it, and I doubt not but that it will rejoice the heart of every friend to christian liberty, to hear, that in this section of our country, the cords of our infant Zion are lengthening, and her stakes strengthening. And, although I cannot say that her converts have been very many, yet I can say, that I have not made a tour round the circuit without receiving some additional members: among the accessions from the Methodist E. Church is a licensed exhorter of unblemished character. Notwithstanding the many disadvantages under which I labour from the want of a colleague, and also having to contend with deeply rooted prejudices, I have 23 regular appointments, besides preaching occasionally in other places—at nearly all there are large congregations, many of which have been overflowing. Our prospects are very encouraging, though we meet with much persecution from those who should love us. The cause of reform is advancing; the eyes of the people are opening, which enables them to discover their fetters, and assert their privileges; while their rulers strive in vain to persuade them that they are already free, and that we possess no religion. These have taken upon themselves to shut the doors of free churches against us. They have expressly forbidden their membership to receive me into their houses, upon pain of expulsion. A circuit preacher of the Methodist E. Church has repeatedly forbidden a member, who has been in the church for more than 40 years, to take me under his roof; but he, with many more of the M. E. brethren, possess the spirit of Christ, and are, in every respect, very friendly. And al-

though the weapons of our warfare are not carnal, they are made "mighty" through God, to "the pulling down of strong holds."

WILLIAM JACKSON.

For the Methodist Protestant.

NORTH CAROLINA.

Granville county, January 31, 1832.

DEAR BROTHER,—I am glad to perceive that in the new arrangement of the Methodist Protestant, you have devoted a place in its first columns to communications which give accounts, from various sections, of the outpourings of the Spirit of God on our beloved though much persecuted Church. I have nothing, however, that is very recent to communicate on this subject; though I attended, during the last summer and fall, some of our camp meetings, which fairly surpassed any of the most gracious seasons I had ever witnessed before, both for conviction and conversion of sinners, rejoicing of saints, and additions of valuable members to our church. We are still increasing in numbers, and, as we believe and trust, in favour with God and man. When I say man, I mean those of that species who are valiant for the truth—not those who are easily frightened by the brandishing of the rod of power. These, in all ages of the world, have only been considered tools ready for improper purposes, and from such Good Lord deliver us. Many too, of the more pious and respectable of our old-side friends, are feeling and deploring the mischief that is done by such in their church. Of this fact I was fully convinced some few months since, at a camp meeting of their's, which I attended together with five valuable ministers of our church—none of whom were invited officially to aid in any of the services of the altar, which circumstance I found was a source of grief and many remonstrances on their part, but they found it of no avail. The Presiding Elder and his men of war set their faces both against their remonstrances and us—insomuch that a reformer's tent was attempted, publicly, to be scandalized from the stand, as disorderly, for no other (revealed) reason, than that a young lady, of good character, was crying for mercy so loud as to be heard at the stand in time of preaching. Against this unparalleled outrage on both liberty and religion, several of the old-side entered their manly protest, and some withdrew and joined our church forthwith, and I believe the whole of the intelligent civil community who witnessed these deeds of bigotry were deeply indignant.

But I have observed of late that notwithstanding the deep rooted prejudices of our opposers, they make no objection in a tangible form. I do not know one of them who will venture a word against either our constitution, discipline, or doctrines. On the other hand, I understand them to admit that there are defects in their discipline—which defects they tell their discontented brethren will be duly noticed and remedied at the next General Conference. Many I believe are waiting for the promised and wished-for change. When men give me these visionary prospects of Reform as the reason why they neglect one which is already born and fast advancing to manly maturity, with its life well insured by the best of constitutions, I am led to wonder if they have forgotten that "a bird in the hand is worth two in the bush." But, however much we may regret this seeming want of attention and philosophy, in refusing the most direct way to the attainment of an acknowledged good, we will still console ourselves



with the reflection, that the sun of religious liberty has arisen and is darting his cheering rays across our hemisphere; nor shall he set until he shall wither the night shade of priestcraft, and chase the shadows of ignorance beyond the sea of oblivion; shine until he shall have rolled to his meridian splendour, and with rays direct on the heads of holy bards, who shall chant the long, long dirge of Bigotry having fallen, fallen forever! Nay, he shall never set—but only lost in the effulgence of that day when the church Militant and Triumphant, shall mingle their hallelujahs before the throne of Him who is their Creator and our Redeemer.

WILLIS HARRIS.

#### ECCLESIASTICAL.

For the Methodist Protestant.

NO. II.

*A Theory of ministerial instruction and authority; and of mental and religious docility and obedience; showing how the former may become domination, and the latter mental and religious servility; and also, how these consequences may be prevented.*

The Celtic nation, a barbarous, or half civilized race of men, when the Romans began their career of conquest among them, were under the domination of the Druids, an order of priests distinct from the people. These Celts accord to the Roman historians were no less remarkable for their mental and religious servility, than the Druids were for their domination over them. They flew not from their bloody altars to the open arms of the Romans, as from a hated priesthood to their deliverers. The Roman legions had to pass over their bodies before they could reach the sanctuaries of the priests. They only yielded their religion with their lives; thus proving that their mental and religious servility was voluntary, that they loved and delighted in it. They supported an order of men, who taught and ruled them in their unbounded wealth and power, and shed their blood like water in their defence. Could they have given stronger proof of their sincerity?

The Hindoos made so spirited a resistance to their Macedonian invaders, that the soldiers refused to follow the conqueror into their country. Thus those people gave proof in those early times, that they loved to be governed by their Brahmens, as well as the Brahmens loved to govern them. Against their Mohamedan invaders too in more modern times, they have fought with desperation. And finally the Europeans have only succeeded in subjugating their country, by superior military skill. Neither the Mohamedans nor the christians have succeeded in proselyting them on a great scale. Must it not then be admitted, that they like their own religion best? But all who know them, agree that their mental and religious servility is extreme. What, thousands of these Hindoos have suffered death for their religion! Did they not then find greater happiness in dying for their religion, than they anticipated in living after they had renounced it? Is not this an example how men's minds may be acted upon by a system of teaching and ruling until they can voluntarily act in submission to their teachers and rulers. If the soul of the Brahmin were infused into the body of the Hindoo could he act more in conformity to his will? In what part of their religion do those men manifest any mind or will of their own?

But what shall be said of Musselmén? Do they love their prophet and their religion? Is

it true of the followers of this prophet, that both priests and people are happy? Yea: But how can this be; have we not been taught that this religion is propagated by the sword? Whatever we may have been taught to the contrary; the truth is, that Mohamedans love their religion well enough to die for it; and have in innumerable instances died for it. It is a great mistake to suppose, that these believers are taught nothing, and learn nothing. Their docility and obedience are recorded in their history. Their Koran or Bible is not kept from them, and they have no lack of commentators. It is true, that their teachers do not teach our religion; but they teach their own. The proof that they hate all other religion, is no proof that they do not love their own. We cannot think that the great body of these people are hypocrites.

We come now to the Catholics, whose priesthood we have been taught to regard as irreconcilable opposers of religious liberty. But the Catholic people love their priests and their pope too. After the many conquests and convulsions, in which they have suffered, it would be cruel to ask more evidence of these "sons of the church" of the sincerity of their attachment to their "holy mother." What numbers of them have not only suffered the loss of all things; but of life itself, for the sake of their religion. These faithful, are they wanting in docility and obedience? And these priests, do not their lips preserve all the knowledge the faithful have? The priests love the people; and the people love the priests better than they do any one else, and how can this mutual love make them miserable?

It appears then, that in these four systems, instruction and authority with the corresponding docility and obedience have generated and perpetuated ministerial domination; and mental and religious servility. In each of these mighty hierarchies, it is demonstrable that the volitions and affections on the part of the rulers, and the ruled were different and distinct, and that complacency in action belonged to both. The people were happy, not merely as a consequence of their dependence; but because it was voluntary and they loved it. For how can we be miserable in that which we love? We can have no immediate and present enjoyments without some concurrence of our affections and will. Might not then much of the declamations upon the miseries of those servile states of the mind, have been spread without any serious injury to the truth, and without retarding the progress of mental and religious liberty? In natural philosophy every discovery of a uniform effect, warrants the assumption of some uniform cause. And whenever the causes of such effects are discovered, they are found to be uniform. Must it, not needs be so, in moral philosophy likewise?

We will now examine Episcopal Methodism. This system dates its origin in these United States, in 1784—5. In round members, it may be said to have been, if not in the full tide of successful experiment; to have been, at least, in experiment for fifty years. It evidently belongs to the days of hierarchies, or mental and religious governments, which are exclusively ministerial. The ministers do all the teaching and ruling; the people have only to learn and obey. The eulogists of the system tell us; and they never cease to tell us, that its success has been unparalled; that it has been great, may be admitted, and our theory admits it. It is our opinion, that Episcopal Methodism was based upon the virtues of teaching and ruling; and of docility and obedience. We cannot be convinced, much less attempt to convince others, that

it was built upon hypocrisy. The only semblance of hypocrisy, that appears to us, is in those cases, in which, men in power have seemed to complain of its burden; and have hinted a willingness to lay it down; if necessity were not laid upon them to sustain it. But these cases seemed to have had their origin in some indistinct and confused conception of things. The great body of the men in power loved their power, and loved to have it all to themselves. It was a matter of choice, and they were happy in having no lay partners in the government. They desired the offices of bishops, and they desired a good work. They took the offices upon themselves willingly, and not by constraint. The more they laboured, the better they loved to labour, until they became happy in their labours; and had no draw back upon their happiness, save the apprehension, that some were disposed to relieve them of a part of their burden. But the Methodist Episcopal people have emulated their teachers and rulers, in their docility and obedience. They love their condition, and are willing to remain in it; and they too are happy. Docility and obedience are virtues in a system of social religion. But the preachers and the people have both fallen into a great mistake. They are both happy on the extreme points of the social scale, they know they are so; it is not for strangers to intermeddle with this joy; but they do not perceive, how a regard for their system may become a passion; how it may generate domination and servility; not only without diminishing happiness; but actually increasing it to an ecstasy, or partial delirium. It is a most dangerous mistake to suppose, that our happiness is the measure and standard of truth. All that can be correctly argued from it are our volition and love. Alas! for our frail and fallible nature, when we pass the bounds of truth and reason, we are not admonished of the fact by the immediate loss of our enjoyment, as in many instances it is there increased.

The volition, the love, and the enjoyment of the Methodist Episcopal preachers and people, appear to be greater now than at any former period. The attempt to expel the principle of representation, by expelling a number of its friends, as a terror to others raised the passion for domination to a crisis; and made the feeling of dependance in a high degree pleasurable. That this dependance, as our theory requires it should be, is voluntary, we have the united testimony of all. A committee of lay members volunteered to effect the expulsions; and were highly applauded. Not only in this instance were the expulsions hailed, with general joy; but in all others. Never before, if those who have the best right to know, may be believed, has the church enjoyed such prosperity. We have all heard the glorying of the people; how can we doubt their sincerity, when we see the proof of it, in the finances of the church? When before were they in so flourishing a state? Debts to a great amount, which had remained for years, have been paid off. Friends to the amount of thousands, have been either created, or accumulated by voluntary subscriptions. Colleges have been founded, and endowed. Churches have been built, to vie in size, and style, with any in the same place. Missionary operations have been extended on a large scale. And the preachers, in many of the circuits and stations have been doubled. But if all these facts (they are furnished by themselves) could be suspected of ostentation; we know the Methodist people too well, to question the sincerity of their joys. Their feelings are too intense to be generally



counterfeited. They say, that their submission to the government of their itinerant preachers is voluntary; that they love this government, and that they are happy under it. After having shown hypothetically the *modus operandi* of the case how can we doubt their declarations. They have been acted upon so long and so effectually, that they can voluntarily act the subservient part, and feel pleasure in the action. It would not surprise us to hear some of these good men expressing on a death bed, the happiness they feel in the recollection of the part they voluntarily acted in expelling the representation men. Neither the preachers, nor the people could be so happy, under any other system, as they now are, under the system by which the preachers say and do all; and the people submit to all. How indeed could they be happy at all, under their present excitements, and excitabilities? When travelling preachers shall become willing to admit delegates from the people into their conferences; and be brought to love, this only practical and safe mode of balancing their domination, they may be happy in a change. All the world should know this present state of things in the Methodist Episcopal system, in which theory and practice so exactly tally; and all the world should know how this state of things came to pass; how so large a body of men came to lose the natural love of equality and liberty. This is no new thing under the sun; it is the thing that hath already been from time immemorial. Teachers and learners, rulers and ruled, though men of like passions; yet in the process of teaching and ruling; and of learning and obeying, the objects of their passions, as we have said, may become separate and distinct. Two schools may thus be gradually formed; the one to learn domination, and the other mental and religious servility. The natural volitions and affections are thus transformed; society becomes almost wholly artificial, and is separated into *castes*, or separate orders take place.

## DEVOTIONAL.

For the Methodist Protestant.

Mr. Editor.—I am very much pleased with the remarks of "Fletcher" in the 5th No. of the 2d volume of your paper, upon the subject of "union of effort" in our church. There has been too much backwardness among us; and too little zeal for the promotion of vital piety among professors; and too little concern for the salvation of sinners. I hope his remarks will be instrumental in stirring up our brethren generally, to increased exertion in the cause of Christ. Is there a preacher ordained or licensed, itinerant or unstationed, who does not anxiously wish and pray for a glorious revival in all our churches? Is there a steward, a trustee, a class leader, or private member, male or female, who does not ardently pant for "the times of refreshing from the presence of the Lord?" I am persuaded, although we may have some preachers, stewards, trustees, exhorters, class leaders and private members among us, who are lukewarm and feel more interest in time, than in eternity; that a large proportion of our brethren "are earnestly coveting the best gifts," and are seeking after that "holiness without which no man shall see the Lord." These also desire to see their friends, their associates and their neighbors brought to a knowledge of the truth as it is in Christ Jesus. Let us then with one consent engage in a "union of effort," and according to your advice set apart a day for the public acknowledgement of our gratitude to Almighty

God for his favors bestowed on us, as a branch of the christian church; and at the same time, let us all covenant afresh with each other and with God, to press after sanctification more fervently than ever ourselves; and redouble our efforts in warning sinners to repent. Let our preachers lead the way, by preaching zealously, close and practical sermons and evidencing in their own deportment; that they practice what they preach. Let the membership hold up their hands by their prayers and exhortations—not at the same time forgetting the temporal wants of their stationed ministers. Let all, both preachers and people be punctual in their attendance at prayer and class meetings, and indeed all other means of grace. Should this "union of effort" take place, I feel no doubt, that the columns of your useful periodical would soon be crowded with accounts of revivals from every quarter. Have we not some men in our ranks, who are waiting for some peculiar excitement to bring them out as preachers and exhorters? Let such begin at once to try their gifts by holding prayer meetings, and by exhorting the people in neighborhoods destitute of the means of grace; and if they feel they are called by a sense of duty to preach, let them not "quench the spirit." I would most respectfully request your readers to read again, and deliberate calmly upon the sentiments of your correspondent "Fletcher" and at once commence the work of reformation. I would also respectfully suggest to the book committee to recommend some suitable day for our brethren to meet in their respective circuits and stations, not only to offer publicly their thanksgivings; but to covenant together to live more closely to God, and to make a united and untiring effort to awaken sinners by exhorting them, not only in our church; but upon all other fit occasions. A great deal may be done by adopting the plan of an other writer in your paper over the signature of "Nathaniel." In the time of affliction, bodily or mental, in our neighborhoods, we may often find occasions to appeal with success to the hearts of the unregenerate. When disease rages and deaths are frequent, the unconverted and half hearted become awake to their danger, and a word in season is often made a blessing to them. The pale horse and his rider have been, and are still making great havoc in our land and in our churches. I think it likely, unless we repent, that the cholera, that dreadful scourge, which is rapidly spreading in Europe will visit us. Let us work then while it is called to-day, that when our Lord shall come He shall not condemn us for having buried our talent. O Lord revive thy work! Let all the people say Amen! Eastern Shore, Md. Feb. 10th 1832. H.

## EXAMPLE OF CHRIST.

If you would discern the full excellence and loveliness of the religious life, do not rest satisfied with studying the law, or musing over the descriptions of it. Go to the perfect pattern, which has been set before the believer for his guidance and encouragement. Look unto Jesus the author and finisher of your faith. In him are exhibited all the virtues which you are to practice, all the affections and graces which you are to cultivate. In him is that rich assemblage of beautiful and attractive excellencies, which has been the admiration of all reflecting men, the astonishment and eulogy of eloquent unbelievers, and the guide, consolation, and trust, of faithful disciples. In the dignity and sweetness which characterize him, how strongly do we feel that there is much more than a display

of external qualities, conformity to a prescribed rule, and graceful propriety of outward demeanor. Nothing is more striking than the evident connexion of every thing which he said and did with something internal. The sentiment and disposition which reigned within, are constantly visible through his exterior deportment; and we regard his words and his deeds less as distinct outward things, than as expressions or representations of character. As in looking on certain countenances we have no thought of color, or feature, or form, but simply of the moral or intellectual qualities which they suggest; so, in contemplating the life of Jesus Christ, we find ourselves perpetually looking beyond his mere actions, and fixing our thoughts on the qualities which they indicate. His life is but the expressive countenance of his soul. We feel that, though in the midst of present things, he is led by principles, wrapt in thoughts, pervaded by sentiments, which are above earth, unearthly, and that the objects around him are matters of interest to him, no further than as they afford materials for the exercise of his benevolence, and opportunities for doing his Father's will.

This is the personification of religion.—This is the model which you are to imitate. And it is when you shall be imbued with this sentiment, when your words, actions, and life shall be only spontaneous expressions of this state of mind—it is then that you will have attained the religious character, and become spiritually the child of God. You will have built up the kingdom of God within you; its purity, its devotion, and its peace will be shed abroad in your heart, and thence will display themselves in the manners and conduct of your life.

To attain and perfect this character is to be the subject of your desire, and the business of your life, you must never lose sight of it. In all that you learn, think, feel, and do, you are to have reference to this end. Whatever tends to promote this, you are to cherish and favor. Whatever hinders this, or in any way operates injuriously upon it, you are to discountenance and shun. All that gives bias to your passions, and appetites, to your inclinations and thoughts, to your opinion of yourself, to your conduct towards others, your private or public employment of your time, your business and gains, your recreation and pleasure, is to be judged of by a reference to this standard, and condemned or approved accordingly. You are to feel that nothing is of such consequence to you as the christian character; that to form this is the very work for which you were sent into the world; that if this be not done, you do nothing—you had better never have been born; for your life is wasted without effecting its object, and your soul enters on eternity without having secured its salvation. The provisions of God's mercy are slighted, and for you, the Saviour has lived and died in vain.—Ware.

## ADVANCEMENT IN THE PATH OF THE JUST.

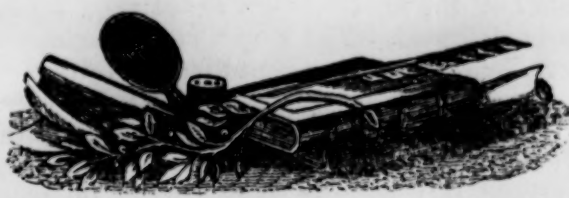
In looking back upon the transgressions and ignorance of former periods of your life, and beholding with thankfulness a radical and entire change in your affections and your conduct, can you say, "Whereas I was blind, now I see?" Do the effects and the power of religion, as found in your conduct and experience, convince you, that the darkness is past, and the true light now shineth? Unless God hath shined in your hearts, to give a knowledge of the glory of God in the face of Jesus Christ, you are in darkness until now. Look at the prevailing affections of your hearts, and see whether



you are the child or the enemy of God. Are they spiritual and heavenly? or are they bound beyond the power of momentary liberation, to the things of time and sense? Have you any experience of the love of God shed abroad in your heart by the Holy Ghost? Look at the habitual character of your external conduct, and do you manifest the mind which was in Christ? Not conformed to this world, but transformed in the renewing of your mind, in your conduct an illustration of the good, acceptable, and perfect will of God? Or are you worldly, sensual, and unrestrained in the example which you habitually manifest before men? About such evidences as these, there can be no mistake, and if light and darkness do fairly characterize the eternally diverging paths of the righteous and the wicked, as well might light and darkness be confounded, as these paths exhibit to you the same appearances.

But while there are some of you whose hearts the Lord has visited in mercy, see that your light shine more and more. As months and years pass away, see that there is a holy and honorable improvement in your character and life. Your growth may not be rapid, though it be sure. The tree, whose increasing measure you cannot daily determine, the lapse of a year will show you to have been constantly and much enlarging itself. Be not discouraged, though your progress appear slow; wait upon the Lord, and he shall renew your strength. Maintain a habit of sincere communion with him, and he will never say to you, seek ye my face in vain. Keep your heart steadfastly fixed upon the end of your vocation—look unto Jesus, the author and finisher of your faith. Draw daily from his living fountain, and however slow and feeble may at times appear its influx upon your soul, it shall be a well of water within you, springing up unto everlasting life. By fervent prayer, by unremitting watchfulness, and by a decided determination to avoid all known transgression; by a simple dependence upon the strength of God and the renewing grace of his Spirit, you will go on, conquering and to conquer, and will daily find your most formidable enemies put in subjection under your feet; and though your light shine but dimly now, the fact that it shines at all, is abundant ground for encouragement that it shall be made to shine more and more unto the perfect day. Go on, then, with persevering diligence. "Be thou faithful unto death, and I will give thee a crown of life." "He that endureth to the end shall be saved." And when the terrible light of a final and resistless conviction shall, in the great and awful day, break upon those who now reject the light of the gospel grace, and the remembrance of accumulated ingratitude and transgression—of grace rejected and love despised—shall burst like a flood upon the souls of the guilty, and sweep away their feigned excuses, their paltry pleas for sin—and no longer able to be blind, they will and must see the ruin which they have brought upon themselves, you shall lift up your heads with joy, for your redemption will have come, and the morning of a perfect day will bring unutterable rejoicing to your souls.

The great remedy which heaven has put in our hands, is patience, by which, though we cannot lessen the torments of the body, we can in a great measure preserve the peace of the mind, and shall suffer only the natural and genuine force of an evil, without heightening its acrimony, or prolonging its effects.



## BALTIMORE:

FRIDAY, FEBRUARY 17, 1832.

What will most efficiently facilitate the growing interests of the Redeemer's kingdom on earth? A holy, loving, and obedient people. How shall we become a holy people? By consecrating our souls with all their faculties, and our bodies with all their powers, to the divine service and glory. How shall we become a loving people? By setting our affections on things above, and having our lives hid with Christ in God—then shall we love God supremely, and our neighbors as ourselves. How shall we become an obedient and willing people? By walking unblameably before God, and sacredly observing all that the Lord hath commanded us.

Are we a holy, loving and obedient people? Let each put the question to himself and to herself. Have I indeed made a voluntary consecration of my entire self to the service of God? Do I love God supremely—are my affections transferred from earthly to heavenly and divine objects and subjects? Do I walk in all the ordinances and commandments of God unwaveringly and continually? Can each of us, as professors of the religion of our Lord Jesus Christ, answer these questions in the affirmative? O, would to God that we could—then should we become polished shafts in the quiver of the Almighty, that should be successful in His hands, of penetrating the hearts of the impenitent. They indeed, seeing our heavenly mindedness, would exclaim, this people shall be my people, and their God my God. I will go with you, for God is with you. O do we not feel a strong desire to see the salvation of God gloriously manifested in our midst. Then let us besiege the throne of grace, and call mightily on God in earnest supplication. Our own souls will be rebaptized and renewed with holy love and zeal. The power of the Highest will overshadow the congregations, and great shall be the company of mourners in Zion—and the number of evangelical converts shall be exceedingly multiplied.

A careful reading of the paper on Ministerial authority and religious docility, will be richly reimbursed by the arguments, facts, and references presented. The papers over the signature of "A Protestant," furnish much interesting matter for consideration. Our paper is increasing, both in good subscribers and first rate contributions. We thank both parties for their promptness and kindness.

Extracts from Foreign Journals received at the office of the Methodist Protestant:

From the Baptist Magazine.

SHALL WE KNOW EACH OTHER IN HEAVEN?  
(Extract of a Letter to a Christian Friend.)

You ask my opinion on that most interesting question, whether, in the future state of heavenly bliss, we shall know one another? Perhaps you have special reference to an object long endeared to you. It is a question which, with whatever difficulties it may be attended, reason and revelation concur to decide in the affirmative.

Man is, essentially, a social being. The heavenly state is confessedly a social state. Social intercourse, whether on earth or in heaven, must, I conceive, depend on the parties who hold that intercourse knowing one another. On the Mount of Transfiguration, which presented a glimpse of heaven, the three chosen disciples, by some means, knew Moses and Elijah. The rich man, in the parable, is represented as knowing Lazarus when he saw him lying in the bosom of Abraham, whom also he knew. The saints who shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, will, unquestionably, know these venerable patriarchs. And how can the blessed converts of Paul's ministry be his "joy and crown of rejoicing" in the great day, unless he know them?

Yet we certainly shall not, in every respect, know one another as we do in the present state. In the heavenly paradise, "they neither marry nor are given in marriage." And, as "flesh and blood cannot inherit the kingdom of God," the affections which belong to "flesh and blood" must be entirely extinguished.

"As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." All the glorious assembly of the just, being "new creatures" in Christ Jesus, it will be most emphatically true concerning them, "Old things are passed away; behold, all things are become new." IGNOTUS.

From the Wesleyan Protestant Magazine.

THE STATE OF METHODISM IN ENGLAND, IN 1831.

Mr. Editor,—Sir—The kindness with which you complied with my former request, has encouraged me again to address you on the present perilous condition of "the Temple of Methodism." The faction in conference, is evidently in the same situation, ecclesiastically, as the borough-mongers are, politically. Both are destined to experience a certain and speedy destruction of their power and tyranny. Had conference but listened, a few years ago, to the reasonable requirements of the Leeds friends, and not imposed upon them an offensive measure; and had Parliament at the same time, consented to transfer the franchise from a few small boroughs, to the larger towns, both parties might have retained a little longer their unjust power. They would not in that case have had to reproach each other for obstinacy, as they do at present: but ambition and tyranny are always blind. The page of history is read in vain; and whilst I write this, certain of the clergy, in the very same spirit of bigotry and intolerance, seem destined to overthrow the endowed church, as appears from the recent elections, especially those for the universities. Thousands who were previously attached to the national establishment, now begin to suspect some rottenness in it; and are disgusted with the clergy for acting so violently against the wishes of the king and his



people. Do the blind and bigoted ecclesiastics think, that *the tide of reform*, which is now flowing over the kingdom, will leave the church of England dry? No, it will not: and conference, with all other corrupt, tyrannical and popish hierarchies must be swept away, and the simple, unostentatious religion of Christ universally prevail.

Under this conviction, and presuming upon the known liberality of your Magazine, I beg leave to solicit a place for the following extracts from the last Liverpool Circular. I am glad to see that the recent numbers of that publication, have improved in spirit and energy; and am inclined to think, that its editors would not now be satisfied with their once favourite constitution of 1797. Such are the effects of not conceding in time. Even that most submissive, and docile newspaper, "*The Christian's Advocate*," begins to remonstrate with the high priests of Methodism, by whom the proprietors appear to have been unkindly treated. This opposition, on the part of the book-room committee, the editor says, arises from the fact, that the sale of the *preachers' Magazine*, and its advertisements, are diminishing. What will next happen to the faction in conference, requires little sagacity to foresee. *Their long cherished pride and arrogance make them eminently ripe for chastisement.* The following are the sentiments of the editors of the Circular in reference to the present state of Conference Methodism. Speaking of "the General Chapel Fund," they say:—

"We are certain that we do not exaggerate, when we state the debts of the five Methodist chapels, in Liverpool, to amount to about 25,000*l*.\* Whether Brunswick, with its remaining debt of 8500*l*, will constantly meet its expenses we cannot tell,—but it does not appear probable. Mount-pleasant chapel, the smallest of the set, and one of the oldest, is in excellent circumstances; but Pitt-street is a defaulter; Leeds-street is deficient, and Wesley chapel, Stanhope-street, (*ay, there's the difficulty*;) is, we understand, in a sad predicament. This latter chapel has been built *only* three years, and is on the modern plan, viz: *three pulpits*, splendid organ, rich cornices, extensive and ornamental railing, beautiful portico, apparatus for warm air, &c. it is large, handsome, and expensive.

"Whilst pointing out these cases of gross and glaring extravagance, let us not be charged with the design of throwing suspicion on the great body of fair claimants on the Chapel Fund. We know that *a multitude of families* are involved, without any fault of their own, in ruinous liabilities for the chapel debts of the Methodist connexion. We deeply and earnestly sympathize with these families. They are the most generous, disinterested and zealous friends of Methodism; and as we have already shown from the report, it is the general cry, that they have been drawn into their present alarming situation *by the travelling preachers*. It is in reference to these families, that the operation of the Chapel Fund, as detailed in this report, strikes us as iniquitous and unjust. When have such families been known to be wanting in liberal support of the cause of Methodism? On the erection of a chapel, *the master* of the house has not only exceeded the expectation of his religious friends in the liberality of his donation, but *the wife*, (and in many cases *every child*), has been also assessed to the general contribution. Then there is not only the private subscription, but several sermons at the opening, and at anniversaries, at each of which, every

\*The debt on the four Leeds Chapels is upwards of 25,000*l*

member of the family, *down to the very infant*, must contribute. *The chapel is then settled on the conference*, and these families are fully committed to support it, for the father is a trustee, and responsible for the debt. They redeem this pledge to the utmost. They give all they can spare; and it is because they cannot do more, without serious injury to their own temporal interests, that the voice of distress is heard, and an appeal made to the Chapel Fund. What reception do they then meet with from the committee?

"Frequently it is found, that through inattention or want of information, their first application is defective in point of form. We have known cases in which two or three years have been lost in approaching the committee, through the requisite and *complicated forms* which these gentlemen have thought fit to prescribe. And the fault has generally rested with the superintendent, on whom the people rely in such cases. When at length the case comes regularly before the committee, the answer is, "If you want help from us you must first help yourselves; what do you propose to raise amongst yourselves?" It is not now any question of christian benevolence or liberality. It is no longer, what can you afford to give? But the creditor is clamouring for his interest—perhaps for his principal—due on the chapel; and no answer can be had from the Chapel Fund committee, until they are informed what the trustees propose to raise. The case being thus understood, and thus urgent, the trustee who can best afford it, comes forward and puts down his name for a given sum, on the condition that every member of the trust, or *his friends for him*, do subscribe a like sum. Now if a small trader shall have a little honey in store for the winter of life, or a small provision in the savings' bank against any domestic emergency, the next consultation is betwixt him and his family, and the partner of his life must make up her mind whether she will give up *her husband to gaol*, and *her family to ruin*, or make a pious offering of their mutual savings to God!!! The sacrifice once made, the husband is, perhaps, patient and resigned, the wife frets and repines, and *the children look on and listen*; but whatever may hereafter become of the latter, it is not very probable *they* will ever become Methodists."

In another part of the number, a correspondent, under the signature of "*Fidelis*," thus addresses "The Reverend, the members of the Methodist Conference:"

"If a secular and unjust faction is destined to influence your proceedings, let an *opposing force* be formed and supported, whose principle shall be—not that of *universal opposition*—but an inflexible determination to resist every unwise and unrighteous measure, and to found every decision upon the honourable basis of equity and wisdom, of christian affection, and pastoral solicitude. Thus, sirs, by sacrificing to public weal and rights those worldly prospects, which some would tempt you to think advantageous, you will secure a nobler satisfaction in the esteem and confidence of a grateful people. The material for this 'opposition' are perhaps *more numerous, efficient, and available*, than might at first be supposed. The majority of your body, doubtless, retain a susceptibility of honour; and their holy indignation at some late transactions requires but a vent. Were the sentiments of each of these unobservedly communicated to the other, a union would ensue,—the vent would be fearlessly opened, and the opposition at once consolidated. *Before another of your assem-*

*blings*, much strength might be discovered and associated, by the agency of the prudent individuals whilst in their several circuits, and whilst passing through a variety of others, either before, or on the way to Conference. The first result of your success should be *the degradation or expulsion of those who have disgraced you—to abrogate and erase the 'minute' commendatory of the agents in the Leeds business*, and to assure the connexion that its affection and confidence (which are your *greatest power*) are the *only power* you aspire to.

"The enviable immortality of the individual who shall first attempt the formation of this righteous opposition, awaits some magnanimous spirit, yet dormant. Who does not pray, that the Spirit of God may endue such with restless and resistless energy? Mr. Wesley's name is revered as *the founder*,—that man's, will be handed down to posterity as *the saviour* of Methodism. Say not that the illustrious heads of the faction are men who have fostered, and whose talents have made them essential to Methodism. *The period of their lives, twice told, would be insufficient to atone for the mischiefs they have introduced.* When time shall have explored *the truth* to the public eye, the resistance now maintained, amidst so much obloquy, by the honest nonconformists shall appear an essential and redeeming virtue; and their future honour shall be in proportion to the present vituperation and foul abuse of their names."

The following are the concluding remarks of the editors to their friends and correspondents:

"It is notorious, that the societies are *declining in numbers*,—that the conference, or the ruling faction of the conference, has *forfeited the esteem* of the societies,—that *the funds of the conference are decaying*,—that enormous debt hangs and presses, with great severity, upon many chapels;—and in addition to all these things, this paper makes it evident that the funds, which have been hitherto contributed in aid of the conference, are about to be employed in reducing the pretensions of that body. In Roman history it is related that, although the haughty senate of Rome refused the freedom of their city to the petitions, yet, after many bloody battles, they granted it to the armed demands of their Italian confederates; for they reflected with themselves that, whether conquerors or conquered, they were about to be ruined. *Can the Methodist conference bear to fight with its supporters?* Can a power, based upon opinion, disregard the public voice? Or, can a town prolong its resistance, with enemies at the walls, and *enemies in the citadel*? Such is the situation of that faction which now domineers over both the conference and societies. But we need not the gift of prophecy to foretell its downfall, for it is plainly contrary to the nature of things that this faction and its principles can much longer exist.

"Considerable attempts have been made to discover the authors of the Circular, and some persons who are not connected with us, have endured no small portion of annoyance; but in order to save certain "*generals*" any further trouble, we now inform them, that whatever discoveries may be made, this work will still go on as mysteriously as ever, *until a fit time for a development shall arrive; for it depends not on a few obscure individuals, but has for its support, men who are the strong pillars of Methodism.*

If it be desirable to the faction, to know who are our contributors, *let the conference itself be tested*. We hope the day is not far distant when a champion of the people shall arise *within*



the walls of the conference, who, bold and fearless, shall assail the strongholds of faction, and rescue that assembly from its debasing thralldom. Experience teaches men to look for such events,—all history abounds with examples;—and if *Martin Luther* gave to antichrist a mortal wound, what shall now deter a man from attempting a far easier exploit? But whether such a champion arises or not, will not much signify to the people; they are determined no longer to be harassed by the continual operation of the conference maxim, 'divide and rule;' the retaliating cry of the societies has already gone forth, 'unite and conquer.' "

RELIGIOUS.

For the Methodist Protestant.

"Love to our brethren will lead us to bear one another's burden, and so fulfil the law of Christ." Gal. 6—2.

MR. EDITOR,

When we see them oppressed with a weight of anxious care, instead of carrying ourselves with cold indifference and unfeeling distance towards them, we should cherish a tender solicitude, to know and relieve their anxieties. How touching would such a salutation as the following be from one christian brother to another, "I have observed with considerable pain, that your countenance has been covered with gloom, as if you were sinking under some inward solicitude. I would not be unpleasantly officious, nor wish to obtrude myself upon your attention, farther than is agreeable; but I offer you the expressions of christian sympathy, and the assistance of christian counsel, can I in any way assist to mitigate your care, and restore your tranquillity?" At such sounds, the loaded heart would feel as if half its load were gone,—it may be, the kind enquirer could yield no effectual relief, but there is balm in his sympathy; the indifference of some professing christians to the burdens of their brethren is shocking; they would see them crushed to the very earth with cares and sorrows, and never make one kind enquiry into their situation, nor lend a helping hand to lift them from the dust. Love requires, that we should take the deepest interest in each other's case, that we should patiently listen to the tale of woe which a brother brings us; that we should mingle our tears with his, that we should offer him our advice, that we should suggest to him the consolations of the gospel; in short, we should let him see that his troubles reach not only our ear but our hearts. Sympathy is one of the finest, the most natural, the most easy expressions of love.

THOS. SPRAGEN.

MISCELLANY.

How impossible is it to break down and render useless a truly christian spirit! He that possesses it may be abused and imprisoned; but the great source of his enjoyment no enemy can touch; of the means of growth and knowledge in holiness he cannot be deprived; nor can he be so shut out from the world as not to do good. Shut him up *with others*, and they shall feel the influence of his instructions, and his character. Confine him *alone*; and prohibit all intercourse between him and the world, and so much the more shall the salutary influence of his piety be felt, wherever his name is heard. Kill him, and you extend and perpetuate the memory and the power of his virtues.

RULES TO PREVENT EVIL SPEAKING AMONG CHRISTIANS.

1. Cherish no malice against any one. "In malice be ye children."
  2. Envy no one. "Who is able to stand before envy."
  3. Never cherish any feelings of jealousy respecting any one. "Jealousy is cruel as the grave."
  4. Make it a rule to look for good qualities in another more than for faults. "Esteem others better than yourselves."
  5. Never speak of the bad qualities of another, unless you design either to do him good, or to promote the cause of Christ. "Thou shalt love thy neighbor as thyself."
  6. Always ask the approbation and blessing of God on every thing you are about to utter respecting another. "Pray without ceasing."
- Observe these rules, and so far as you are concerned, evil speaking will cease. •

PREJUDICE.

We hate some persons because we do not know them; and we will not know them because we hate them. Those friendships that succeed to such aversions are usually firm, for those qualities must be sterling that could not only gain our hearts, but conquer our prejudices. But the misfortune is, that we carry these prejudices into things far more serious than our friendships. Thus there are *truths* which some men despise, because they have not examined, and which they will not examine, because they despise. There is *one* single instance on record, where this kind of prejudice was overcome by a miracle;—but the age of miracles is past, while that of prejudice remains.

TIME IS LONG.

There are several respects, in which even a single year may be considered a *long* period.

A year is long compared with a *month*, the time in which it takes the moon to go once round the earth, and which it does twelve times in a year.

A year is still longer compared with a *week*.

Compared with a *day* a year appears longer still. A day is that portion of time measured by the revolution of the earth on its axis.

Descending still lower, and comparing a year with an *hour*, it appears long indeed. The number of hours in a year is no less than eight thousand seven hundred and eighty-six. And yet how long an *hour* appears to a man on a sick bed; or to one who is expecting important news; or to a prisoner in a dungeon.

A year is long compared with the *whole life* of certain animals. Three hundred and sixty-five generations of the ephemeral fly may succeed each other in lineal descent in the space of a year.

TIME IS SHORT.

It may be compared to a narrow isthmus between two oceans.

Compared with the preceding or following eternity, time is but as the TWINKLING OF AN EYE.

At the resurrection, the time that Adam will have slept in the dust, will appear to him in view of eternity but as a summer's night.

Suppose that this earth, instead of being burned after the resurrection, should stand uninhabited; and that a bird should come from some distant planet, once in the space of a hundred years, and should take at each visit one particle

of earth or water. After the whole globe, ocean and land, should be removed at this slow rate, if one of the inhabitants of heaven or hell should cast back a glance of thought upon time how would it appear to him? Short indeed!

[Youth's Companion.]

LIGHT.

The rays of solar light possess several remarkable physical properties: they heat—they illuminate—they promote chymical combination—they effect chymical decompositions—they impart magnetism to steel—they alter the colors of bodies—they communicate to plants and flowers their peculiar colors, and are in many cases necessary to the development of their characteristic qualities. It is impossible to admit for a moment that these varied effects are produced by a mere mechanical action, or that they arise from the agitation of the particles of the bodies by the vibration of the ether which is considered to be the cause of light. Whatever be the difficulties which attach to the theory which supposes light to consist of material particles, we are compelled by its properties to admit that light acts as if it were material, and that it enters into combinations with bodies, in order to produce the effects which we have enumerated.—Chris. Adv.

No man was ever absolutely prevailed on by sin who prayed for deliverance according to the mind of God.—Dr. Owen.

OBITUARY.

For the Methodist Protestant.

MR. JOHN SWINGLE,

Departed this life on Christmas morning last, aged about 68 years. He was one of the first settlers in this part of the beach woods; and one of the first who joined the Methodist E. Church in this place, of which he continued a member for more than twenty-five years. His house was a home for the preachers; and he contributed liberally to their support. In times of religious excitement, he shared largely of the holy joy which angels feel when sinners repent. And when the church yielded to languor and decline, and the house of prayer was thinly attended, he was one of the few whose place was seldom unoccupied.

When the subject of "Reform" was presented to him, he was not long in determining to give his hearty and efficient support to the cause of religious liberty. He was among the first who attached themselves to the Methodist P. Church. Though many at that time doubted of its success, yet did he, with jealous diligence, though he met with much opposition, adhere to its principles. And before his death, he had the satisfaction of knowing that the much persecuted cause had prospered in his own neighborhood; and also that there were, within three miles of each other, two meeting houses belonging to the Methodist P. Church.

My acquaintance with brother Swingle commenced since my appointment to this circuit, which was in April last. The hand of affliction at that time laid heavily upon him. I conversed with him frequently concerning his prospects of heavenly happiness. On this subject, above all others, he delighted to talk. I have no doubt but that he "rests from his labours" in heaven.

JAS. CRAMER.

Wayne county, Pa. Jan. 5, 1832.





## ORIGINAL POETRY.

For the Methodist Protestant.

Mr. Editor,—If it meet your approbation, you will please insert the following Original Lines;—the production of a Juvenile Muse:—

## TO A FRIEND.

The pleasures of Earth! What are they?  
They bloom like the flowers of morn,  
But suddenly vanish away,  
And leave us to sorrow forlorn.  
No permanent happiness here,  
To ill-fated mortals is given;  
Oh! what are the pleasures of Earth,  
Compared to the pleasures of Heav'n.

The pleasures of Heaven! Why there  
The weary are ever at rest;  
Delivered from grief and despair,  
Reclining upon Jesus's breast.  
And life everlasting, and joy  
To the faithful forever are given;  
Oh! what are the pleasures of earth,  
Compared to the pleasures of Heav'n.

The sorrows of Earth! What are they?  
They bid worldly pleasures depart;  
And fill us with grief and dismay,  
While Hope alone comforts the heart.  
But Death puts an end to their power,  
At his call, mortals bid them farewell,  
Oh! what are the sorrows of Earth,  
Compared to the horrors of Hell.

The horrors of hell! Why the sound  
Bids Hope take forever its flight;  
The undying worm, there is found,  
Which gnaws without any respite.  
And the frowns of an angry God,  
On the wicked forever shall dwell,  
Oh! what are the sorrows of Earth,  
Compared to the horrors of Hell.

Since the pleasures of Heaven are great,  
And the horrors of Hell are so drear;  
Let us seek after that blest estate,  
Where sorrow doth never appear.  
And though by fate's cruel decree,  
To different climes we are driven;  
And never again meet on earth,  
I'll endeavor to meet you in Heaven. E. Y. R.  
Baltimore, February, 1832.

Mr. Editor,—I take the liberty of sending you the following selection, thinking, perhaps, you may deem it worthy of an insertion in your valuable publication.

LYSANDER.

## SABBATH EVE.

The sweet and quiet, holy day  
Of rest, of praise, and prayer,  
Is gone, and evening's shadows gray  
Are gathering on the air;  
And burning bright o'er all the sky,  
The starry lamps are lit on high.

A whispering voice seems in the air  
To breathe the soft notes of peace,  
To the sad bosom sick with care,  
Imparting kind release.  
And ere its murmurs die away,  
We'll join the soft celestial lay.

The hymn we raised, its last high note  
Is far among the hills,  
And o'er their blue top seems to float  
Like music of their rills;  
And now the latest echoes die,  
As the cool breeze sweeps balmy by.

'Tis gone, but left the heart in peace—  
Its thoughts are lifted high;  
Its anxious cares and sorrows cease—  
The cold tear now is dry;  
And the sky—forms, bright and fair,  
Await the spirits welcome there.

## INTELLIGENCE.

## UNITED STATES BANK.

We have before us a report from the Secretary of the Treasury, dated January 23d, in compliance with a resolution of the Senate, directing him to communicate, if able, a list of the foreign stockholders in said Bank,—the amount of debts due the Bank and the branches from individuals and bodies corporate,—a list of the Directors of the Bank and its several Branches,—the names of domestic stockholders, with the amount held by each, and their places of residence. The Secretary of the Treasury not having in his possession the means of answering these inquiries, addressed a note to the President of the Bank, soliciting the information, which was promptly furnished.—*N. Y. Com. Adv.*

It appears that the amount of stock held by foreigners is 84,055 shares; equal to \$8,405,500, without including the premium.

The amount of specie on hand at the Bank of the United States, and its several Branches, on the 1st of January, 1832, was as follows:—

Bank United States,	\$2,811,640 83
Office Portland,	70,452 22
“ Portsmouth,	50,111 76
“ Boston,	328,377 58
“ Providence,	102,626 74
“ Hartford,	28,094 00
“ New York,	664,686 61
“ Baltimore,	228,000 00
“ Washington,	54,610 53
“ Richmond,	197,212 02
“ Norfolk,	112,159 38
“ Fayetteville,	18,943 75
“ Charleston,	271,468 80
“ Savannah,	376,640 24
“ Mobile,	153,671 72
“ New Orleans,	510,346 06
“ Natchez,	57,825 23
“ St. Louis,	136,897 51
“ Nashville,	167,866 36
“ Louisville,	281,431 25
“ Lexington,	91,513 28
“ Cincinnati,	111,028 16
“ Pittsburgh,	31,809 84
“ Buffalo,	105,232 46
“ Utica,	67,750 56
“ Burlington,	72,422 49
Agency, Cincinnati,	
“ Chillicothe,	

Total, \$7,038,823 12

There are 30 or 40 others, besides those we have enumerated, holding from 300 to 500 shares. The whole number of foreign stockholders is 470.

The amount of bills discounted by the Banks and its Branches on personal securities, is	\$48,758,570 34
Bills discounted on funded debt,	18,850 00
Do. on Bank Stock,	781,157 53
Domestic bills of exchange,	16,691,129 34
Mortgages,	205,394 66

Total, \$66,405,103 87

Due from State Banks, 3,944,847 74

The Presbyterian Church, in Nashville, Tenn. was consumed by fire on Sunday night, the 29th ult. It was not known how the fire originated. Owing to the severity of the weather, there was great difficulty in procuring water, and had it not been that the roofs of the neighboring houses were all covered with snow, the damage must have been much more serious. As it was, the fire did not extend beyond that building. The loss is, however, heavy on the congregation.

The Legislature of New York have passed the resolutions against re-chartering the United States Bank. In the Assembly the vote was 76 to 37; and in the Senate, 20 to 10.

Monsieur Chabert, the Fire King, intends to publish by subscription, a work on Chemistry, in which he discloses the antidote for poison.

Gen. Lafayette, we are sorry to learn, had been for some days confined to his bed with a severe indisposition, and had been bled several times.

WHEELING, Feb. 8.—The River is 18 feet above low water mark. There have been eight steam boat arrivals and eight departures since our last.

PITTSBURGH, Feb. 10.—River in fine order—about fifteen feet above low water mark.

## BUSINESS DEPARTMENT.

A number of bills have been sent by the Publisher to friends and brethren who have ordered Books—should there be any errors they will be corrected on information being given to him. It is highly and indispensably necessary that those bills should be settled up to Jan. 1, 1832. A few of them have been of long standing—more than 12 months—and in two or three instances no remittances have been received from the latter. This is unkind, to say the least. Such as have received Books heretofore on sale, and have any on hand which they find at all unsaleable, will do the publisher a favor by packing the Books carefully, and sending them, by the most safe conveyance, to the address of the Publisher. No books will hereafter be forwarded, unless on purchase at a given period of credit, not exceeding six months from date of invoice. And if the cash be remitted in advance with the order, an allowance of 5 per cent. will be made on the wholesale prices. Orders for cash will be filled to the full amount—therefore brethren and friends need only to remit, and say in what proportions they wish, and the rest will be satisfactorily arranged by the publisher.

## Remittances received for the present volume, viz:—

By D. B. Dorsey, for Z. Smart and Thomas Tucker, By Francis Waters, for himself and William Quinton. By T. K. Witsil, for John Corrie. By Wm. Reeves, for himself, W. S. Thorn, George Frazier, John F. Miller, and David Pearson. By H. B. Weaver, for Daniel White. By John L. Moody, for himself, W. P. Nelson, Jesse Fitzpatrick, and Lewis Harwell. Samuel Coleman. By G. A. Campbell, for Lewis G. Robinson. By A. J. Piercy, for Wm. Wood, and Wm. Lavender.

## Remittances received on account of First Volume, viz:

By E. H. Cook, for James Jenkins, for 1831 and 1832. By John Fenton, for himself, for 1831 and 1832. Archdeacon Strahn, \$4. James Fitzgibbon and John Wilson. G. A. Campbell, Aaron Moore. By A. J. Piercy, for James Searles.

## Receipts for Books—gratefully recorded.

John Coe, \$24 00  
D. E. Reese, jr. 3 50

## LETTERS RECEIVED.

D. B. Dorsey, Gideon Davis, T. K. Witsil, David Ayres, W. C. Lipscombe, Joshua Davis, George Smith, H. H. Higbee, Augustus Webster, S. B. Bryan, R. Ridgely, Wm. Reeves, (yes,) with a list of new subscribers. E. H. Cook, H. B. White, John Coe, (letter not received.) J. S. Moody, Thos. Spragen, Jas. Webster, Jesse Southall, James Tallwood, John Fenton, P. B. Hopper, G. A. Campbell, A. H. Otis, (corrections made.) A. J. Piercy, Daniel Murray.

## JOHN J. HARROD,

Has just Published,

The Life of Col. James Gardiner, by Dr. Philip Doddridge. This is a work which is in high repute amongst the more elevated part of the Christian public of all denominations, and cannot fail to interest every pious and intelligent reader—retail, 50 cts.

## MARYLAND ANNUAL CONFERENCE.

The Annual Conference of the Methodist Protestant Church for the Maryland District, will be held in the city of Georgetown, District of Columbia, to commence on the first Wednesday in April next.

## TERMS.

Three Dollars for the year's subscription if paid at the close of the present year.

Two Dollars will be expected of all who pay at the time of ordering the paper, and will entitle the subscriber to receive the paper for the entire year. All new subscribers are required to pay at the time of subscribing.

Two Dollars and Fifty Cents will entitle the present subscribers to the paper for the year, if paid before the first day of July, next.—Fifteen Dollars remitted for new subscribers in advance, will entitle the person remitting to one copy gratis for the year.

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